

The Rights of Women

Shaikh-ul-Arab wal Ajam Arifbillah
Hazrat-e-Aqdas Moulana Shah Hakeem
MUHAMMAD AKHTAR SAHEB (دامت برکاتہم)

KUTUB KHANA MAZHARI





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Dedicated to 

All the writings of this humble servant are in reality due to the combined blessings of the company of our spiritual guides:

Muhyius-Sunnah Hazrat-e-Aqdas Moulana Shah Abrarul-Haq Saheb
(رحمۃ اللہ علیہ)

and

Hazrat-e-Aqdas Moulana Shah Abdul Ghani Saheb Phoulpoori
(رحمۃ اللہ علیہ)

and

Hazrat-e-Aqdas Moulana Shah Muhammad Ahmad Saheb
(رحمۃ اللہ علیہ)



Muhammad Akhtar
(عفا اللہ تعالیٰ عنہ)



IMPORTANT DETAILS

NAME OF THE LECTURE:	**THE RIGHTS OF WOMEN**
LECTURER:	**Shaikh-ul-Arab Wal-Ajam Arifbillah Hazrat-e-Aqdas Moulana Shah Hakeem Muhammad Akhtar Saheb** May His Shadow Remain Over Us For A Hundred And Twenty Years
DATE:	**30th January 1990**
DAY & TIME:	**SUNDAY After Isha**
PLACE:	**Azaadville Masjid (South Africa)**

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Compiler's Note

Some close friends of my spiritual mentor, *Hazrat Moulana Shah Hakeem Muhammad Akhtar Saheb* (دامت برکاتہم) invited him to South Africa in January 1990. The journey began with *Umrah* during a fifteen-day stay in Saudi Arabia. The host and organizer from South Africa, *Mufti Husain Bhayat*, also arrived in Saudi Arabia to accompany him. *Hazratwala, Mufti Husain* and I reached South Africa on the 27th of January 1990.

Many scholars visited *Hazratwala* that very night after *Isha* at *Mufti Husain Bhyat's* house. *Hazratwala* continued rendering advice according to his normal habit. During his discourse, he spoke about the rights of women for about an hour. The listeners later informed us how much they benefited. After the discourse, a scholar told *Hazratwala* that he had placed his hand on a painful nerve of the people who are guilty of neglecting the rights of their spouses. He expressed the desire that this discourse should be held again in a larger gathering for everyone to benefit. It should be conveyed to everyone. With the will of Allah Ta'ala, there is a hope of attaining much benefit.

Those present, again expressed their desire to hear this discourse in a gathering of the masses in the *Masjid*. Many scholars who attended the discourse during the night commented that the discourse was truly an eye-opener. They had subsequently asked their spouses for forgiveness and began treating them with kindness.

Consequently, a lecture programme was organized for Tuesday, 30th January 1990 after *Isha Salah* in the Azaadville *Masjid*. *Hazratwala* spoke for about one and a half hour on the topic of showing mercy to the creation of Allah, not ill-treating the creation and having good conduct with the wives. The discourse

was an example of the *Hadith*,

اِنَّ مِنَ الْبَیَانِ لَسِحْرًا

"Indeed some discourses are like magic"

The scene was wonderful as *Hazratwala* spoke with much love and pain from his heart which turned the eyes of the listeners wet with tears. It was so effective and full of emotion that it made everyone tear.

اُف کلیجے منہ کو آتے ہیں تِری آواز سے
کِس قیامت کی تڑپ اُف تیرے افسانے میں ہے

Oh, the heart has come up to the mouth due to your voice,
What incredible pain and feeling is in your story!

قال تو پیدا شود از حال تو
حال تو شاہد بود بر قال تو

Your speech has come into existence from your condition,
Your condition is a testimony of your speech.

It seemed as if the subject matter was being inspired from the realm of the unseen.

جنّت کی مے پیے ہوئے ساقی تھا مستِ جام
سَاغر تھا، دورِ مے تھا، مقابل میں ہم بھی تھے

The cup-bearer was intoxicated with the wine of Jannah,
There was a goblet and wine and we were also present.

I remembered at that time the verses of *Hazratwala* which he had uttered for the "ones with heart," the people of love (the *Auliya*).

زبانِ عشق جب کچھ بولتی ہے
درِ رازِ شریعت کھولتی ہے

When the tongue of love speaks,
It opens the door to the secrets of Shari'at.

خرد ہے محوِ حیرت اُس زباں سے
بیاں کرتی ہے جو آہ وفغاں سے

Intellect is astonished at the tongue,
Which speaks with the cry of pain.

جو لفظوں سے ہوئے ظاہر معانی
وہ پا سکتے نہیں دردِ نہانی

The apperent meanings which have been
conveyed by words,
Such words cannot attain the hidden
pangs of love for Allah.

لُغت تعبیر کرتی ہے معانی
محبت دل کی کہتی ہے کہانی

The language conveys the meanings,
While love renders the tale of the heart.

کہاں پاؤ گے صدرا بازغہ میں
نہاں جو غم ہے دل کے حاشیہ میں

Where will you find in the books of philosophy?
The pain of love which is concealed in the
corners of the heart.

مگر دولت یہ ملتی ہے کہاں سے

بتاؤں میں ملے گی یہ جہاں سے

Where is this wealth obtained?
Must I show you where it is achieved?

یہ ملتی ہے خدا کے عاشقوں سے

دُعاؤں سے اور اُنکی صحبتوں سے

It is obtained from the lovers of Allah,
Through their Duas and their company.

Many people commented the following day that by listening to *Hazratwala's* discourse, it became apparent to them that they had oppressed their spouses. They had asked their wives for forgiveness the moment they returned home and promised not to oppress them in the future. The principal of a *Darul Uloom* told *Hazratwala* during a conversation on the phone that he asked his wife to forgive him for whatever rights of hers he had not fulfilled and he gave her whatever money he had in his pocket. He promised to give her a monthly allowance for which he would not take account of. He was thankful for having brought this fact to the attention of everyone giving monthly a fixed amount to the wife without taking any account of. This is the right of the wife which *Hakeemul Ummat Hazrat Thanwi* (رحمۃ اللہ علیہ) had encouraged. He said that the people had been greatly cautioned regarding the rights of the wife. May Allah Ta'ala grant us steadfastness. Many other *Ulama* have also made similar comments concerning this issue.

After some time an interesting incident took place. A person who always troubled his wife, asked her for forgivness when he decided to undertake a religious journey. His wife became perturbed, telephoned *Moulana Abdul Hameed's* wife and told

her what had happened. She said that he had never done this before. "I fear that maybe he realised his end was near.

I fear he will never return. This is why he sought forgiveness from me," she said. *Moulana's* wife consoled her and told her that there was no need to worry. "Presently there is a *Moulana* visiting our country who is speaking about the rights of women. Your husband may have heard his discourse. This is the effect of listening to his talk."

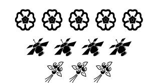
Some months ago, *Moulana Haneef* and *Moulana Haroon* came from South Africa to the *Khanqah* in Karachi to spend some time. They said that due to *Hazratwala's* discourse, many people in South Africa began treating their wives with kindness and love. All praises are due to Allah Ta'ala for that.

The enormous benefit of this discourse was the motivating factor for having transcribed it from audio-cassette and presenting it to the readers. *Hazratwala* has himself read the proof from beginning to end. It has been entitled, حقوقُ النِّساء 'HUQUQUN NISA' (the rights of women).

May Allah Ta'ala accept it and make it beneficial for the *Ummah*. May He make it a means of perpetual reward for the author, compiler and all those who assisted.

Compiled by

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THE RIGHTS OF WOMEN

اَلْحَمْدُ لِلّٰهِ وَكَفٰى وَسَلَامٌ عَلٰى عِبَادِهِ الَّذِيْنَ اصْطَفٰى اَمَّا بَعْدُ

فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ○ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ○

وَعَاشِرُوْهُنَّ بِالْمَعْرُوْفِ

وَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ اَلْمَرْأَةُ كَالضِّلْعِ اِنْ

اَقَمْتَهَا كَسَرْتَهَا وَاِنِ اسْتَمْتَعْتَ بِهَا اسْتَمْتَعْتَ بِهَا وَفِيْهَا عِوَجٌ

Respected listeners, honoured *Ulama,* and students:
At this juncture I am presenting a very important subject to you. We are all committing grave deficiencies in this regard whether one be an *Aalim,* businessman or an illiterate. This subject is extremely important for every class of people. What is the subject? It is to have good conduct with the creation of Allah Ta'ala.

***Allamah Badruddeen Aini* (رحمۃ اللہ علیہ) who wrote the commentary of *Sahih Bukhari,* quotes the words of *Hasan Basri* (رحمۃ اللہ علیہ) regarding the meaning of the word اَبْرار ABRAR. *Hasan Basri* (رحمۃ اللہ علیہ) was such a *Taabi'i* who saw 120 *Sahabah* (رضی اللہ عنہم).**

اِنَّ الْحَسَنَ الْبَصْرِىْ قَدْ رَاٰى مِائَةً وَّعِشْرِيْنَ صَحَابِيًّا

When he was born, *Hazrat Umar* (رضی اللہ عنہ) performed the *Sunnah* of *Tahneek* for him. What is *Tahneek*? *Tahneek* is when a pious person in the family places the chewed remnant of a date, honey, etc. into the upper palate of the newborn. This *Sunnah* was performed by *Hazrat Umar* (رضی اللہ عنہ). *Hazrat Umar* (رضی اللہ عنہ) was the first *Sahabi* to achieve the title of *Ameerul Mumineen.* Joy was expressed in the heavens when he embraced Islam.

He had this honour that *Hazrat Jibreel* (عليه السلام) descended to inform Rasulullah (صلى الله عليه وسلم) that:

اِسْتَبْشَرَ اَهْلُ السَّمَآءِ بِاِسْلَامِ عُمَرَ

"The angels in the sky were rejoicing at the acceptance of Islam by Hazrat Umar (رضی اللہ عنہ)."

(Ibn Majah; pg. 11)

Imagine the status of those people that even the angels in the sky become ecstatic when they recited the *Kalimah. Hazrat Jibreel* (عليه السلام) descended with the following verse:

﴿ يَآ اَيُّهَاالنَّبِيُّ حَسْبُكَ اللّٰهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِيْنَ ﴾

"O Nabi, Allah and those believers that follow you are sufficient for you.

(Sura Anfaal; Juz. 10)

This verse was not revealed before this incident, whereas forty people had already embraced Islam. The acceptance of Islam by *Hazrat Umar* (رضی اللہ عنہ) led to the revelation of this verse. Allah informed Nabi (صلى الله عليه وسلم) that he was sufficient for him and He was also sending a brave and courageous person like *Umar* (رضی اللہ عنہ) who would be sufficient for him.

In the *Tafseer* of the verse,

﴿ يَآ اَيُّهَاالنَّبِيُّ حَسْبُكَ اللّٰهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِيْنَ ﴾

Hazrat Thanwi* (رحمۃ اللہ علیہ) explains why the second part of the verse has been mentioned immediately after the first part, in other words, after mentioning the sufficiency of Allah Ta'ala, what was the need to mention the believers? When Allah is sufficient for a person, what is the need for the sufficiency of the believers? The need was to indicate the status of *Hazrat Umar* (رضی اللہ عنہ). The moment he embraced Islam, the *Azaan* was called out in the *Ka'bah* and *Salah* was performed with *Jama'at.* As soon as he proclaimed his faith, the *Sahaba* (رضی اللہ عنہم) called out the *Takbeer* loudly. The sound of their *Takbeer* reached the *Ka'bah.

Hazrat Umar **(رضی اللہ عنہ) asked Rasulullah (صلی اللہ علیہ وسلم) what was the need to perform *Salah* silently when they were on the correct path (*Haqq*)? They made two rows. *Sayyid-ush-Shuhada, Hazrat Ameer Hamza* (رضی اللہ عنہ) stood in one line while *Hazrat Umar* (رضی اللہ عنہ) stood in the second one. Rasulullah (صلی اللہ علیہ وسلم) stood in-between the two rows. He brought them in this manner to the *Ka'bah* where they performed their *Salah.***

كَانَ الْإِسْلَامُ عُمَرَ فِيْ غَايَةِ الْخَفَاءِ وَ بَعْدَهٗ عَلٰى غَايَةِ الْجَلَاءِ

With this, Islam which was once hidden and secret became completely clear. His acceptance of the truth immediately elevated the status of this obscure religion to new heights.

Hazrat Thanwi **(رحمۃ اللہ علیہ) explains that Allah has mentioned the sufficiency of the believers with His own sufficiency because there are two types of sufficiency. One is the actual sufficiency where in Allah is sufficient for a person while the second type is the apparent sufficiency. There is a need for the force of an army outwardly to bring awe fear into the enemies. Why is there *Raml* (running between the green markings of *Safa* and *Marwah*) during *Hajj*? It is to bring awe fear into the disbelievers.**

Thus, Allah Ta'ala told Rasulullah (صلی اللہ علیہ وسلم) that the real protector is Allah but a brave person like *Umar* (رضی اللہ عنہ) will also be there to create a fear outwardly among the disbelievers. From this we deduce that the outward causes are also blessings. Be grateful for the amount of friends one has. If you are the principal of an institute and Allah Ta'ala grants you assistants, be thankful because this is an outward assistance and sufficiency. The original help is from Allah Ta'ala alone, but not withstanding Allah's assitance, outward help is also a bounty. Consequently, Islam progressed tremendously after *Hazrat Umar* (رضی اللہ عنہ) accepted Islam.

Hazrat Umar **(رضی اللہ عنہ) performed the *Tahneek* of *Hasan Basri* (رحمۃ اللہ علیہ). What a fortunate child that the saliva of the *Ameerul***

Mumineen **entered his body. What will be the knowledge and virtues of such a person? His mother was a servant of** ***Ummul Mumineen, Umme Salamah*** **(رضی اللہ عنہا). She used to sweep the house and bring the provisions,** ***Subhanallah!*** **what a fortunate child whose mother is an employee of the house of a Nabi. When** ***Hasan Basri*** **(رحمۃ اللہ علیہ) used to cry and his mother was not present,** ***Umme Salamah*** **(رضی اللہ عنہا) used to breastfeed him. The scholars of** ***Hadith*** **have mentioned that in order to pacify him she would breastfeed him and milk miraculously would come forth. The** ***Tafseer*** **of the word ABRAR according to** ***Hasan Basri*** **(رحمۃ اللہ علیہ) will be presented later.**

Rasulullah (صلی اللہ علیہ وسلم) said:

اَلْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُوْنَ مِنْ لِّسَانِهٖ وَيَدِهٖ

A perfect Muslim, is the one from whose tongue and hand other Muslims are not harmed.

(Sahih Bukhari; Vol. 1, pg. 6)

Allamah Aini **(رحمۃ اللہ علیہ) has made an objection at this juncture. He asks if it is permissible to kick someone with the leg because the** ***Hadith*** **only mentions not harming with the tongue and hand? He answers by saying that from among the limbs that cause harm, those used most often are only two, the tongue and the hand. It is very rare that one kicks someone else. So if one gets practice of protecting those parts that cause the most harm, it will become very easy to control the leg also.**

A Hindu once told ***Moulana Abrarul Haq*** **(رحمۃ اللہ علیہ) that a Muslim is one from whose harm other Muslims are safe, then it means that non-Muslims like Hindus and disbelievers should be harmed.** ***Hazrat*** **replied in the negative. He said that a Muslim deals more with Muslims. Thus when those who live together protect each other from the harm of the next person, then automatically the disbelievers who very seldom meet Muslims, will be safe from their harm. Their example is that of two utensils**

that are together. When there is no clatter between these utensils that are close together, then how will they clatter if they are at a distance? However, the condition of *Jihaad* is an exception. But in normal circumstances, when non-Muslims have a peace treaty with Muslims, or if they do not harm Muslims, then it is all the more reason for Muslims not to harm them whether verbally or physically. This is the reply given by my *Shaikh* which he narrated to me.

Allamah Aini **(رحمۃ اللہ علیہ) has posed another question. He asks whether one can harm with the tongue. The tongue does not consist of any bones. It is merely a soft piece of flesh. If you hit someone with the tongue, what injury can it cause? Or is the damage caused by the words of the tongue? Then why did Rasulullah (صلی اللہ علیہ وسلم) not say,**

اَلْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُوْنَ مِنْ اَلْفَاظِ لِسَانِهٖ

"That is, a Muslim is such a person that other Muslims are safe from the words of his tongue."

He answers this query by stating that sometimes people cause harm with the tongue without even using words. Rasulullah (صلی اللہ علیہ وسلم) was granted very eloquent and comprehensive language. He did not say, مِنْ اَلْفَاظِ لِسَانِهٖ 'the words of the tongue' so that such a person is also included in the words of the *Hadith*: مَنْ اَخْرَجَ لِسَانَهٗ اِسْتِهْزَاءً 'and who extends his tongue out of his mouth as a sign of mockery,' does not utter a word. Children do this very often. They show their tongues when they are being beaten and cannot take revenge. Then they run away. Sometimes adults are also guilty of sticking out their tongues to the right and left. In this way, they are mocking without uttering a word.

See how eloquent the words of *Nubuwwat* are. By saying,

اَلْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُوْنَ مِنْ لِّسَانِهٖ وَيَدِهٖ

those people are also included who cause harm only with their tongues without uttering a word. Had Nabi (عليه السلام) said, مِنْ اَلْفَاظِ لِسَانِهٖ 'with the words of his tongue,' such people would not have been included. This is the miracle of the language of Prophethood. I was talking about the *Abrar*. Who are they? There are only two types of people: *Abrar* and *Fujjar*.

﴿ اِنَّ الْاَبْرَارَ لَفِیْ نَعِیْمٍ ﴾

"The pious people will dwell in Jannah."

(Sura Infitaar; Juz. 30)

﴿ وَاِنَّ الْفُجَّارَ لَفِیْ جَحِیْمٍ ﴾

"And the sinners will dwell in Jahannam."

(Sura Infitaar; Juz. 30)

How can we become *Abrar*? How can our names be registered among the pious? What is the meaning of *Abrar*? *Hasan Basri* (رحمۃ اللہ علیہ) states that the *Abrar* are:

اَلَّذِیْنَ لَا یُؤْذُوْنَ الذَّرَّ

"Those people who do not even harm the ants."

وَلَایَرْضَوْنَ الشَّرَّ

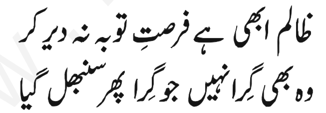
"And who are not pleased with disobedience."

(Umdatul Qari; Vol. 1, pg. 132)

Neither are they pleased with their own sins nor with the sins of others. Their hearts are grieved by observing the disobedience of Allah Ta'ala. The heart is grieved whether they commit sins or they see others committing sins. This is proof of their close contact with Allah Ta'ala. If a person loves his father, he will be grieved to see his brothers disobeying his father, "What kind of brothers are you that you are causing grief to our father?" He will say. A believer who possesses the love of Allah Ta'ala experiences grief when he sees people angering Allah Ta'ala.

My first spiritual mentor, *Shah Abdul Ghani Saheb* (رحمۃ اللہ علیہ) said that there was a friend of Allah who saw a person committing a sin. He immediately returned. He was so grieved that he lost the strength to walk. He went and laid down on his bed. He covered himself with a sheet and began crying. He was grieved to see Allah Ta'ala being disobeyed. After a while, when he went to urinate, there was blood in his urine. This is how much he was grieved. These are the friends of Allah Ta'ala. Today, in the environment of the *Khanqah* and the *Auliya,* we do not even care about committing sins. Ponder, that on the Day of Judgement, you will be questioned about the sins you are committing not withstanding the conducive religious environment of the *Auliya* that you were granted. Take an account of yourself. Allah Ta'ala is extremely forbearant by not punishing us immediately. He is most tolerant and Noble. He is granting us respite so that perhaps we may repent.

***Mufti Muhammad Shafi* (رحمۃ اللہ علیہ), the grand *Mufti* of Pakistan, recited his own couplet to me. I thank Allah Ta'ala that He granted the one who is addressing you the ability to stay in the company of great pious personalities without being worthy of it. *Mufti Saheb* said,**



O oppressor, do not delay as you still have opportunity to repent,
The one who fell and got up has not actually fallen.

In other words, what is the value of the repentance of a sinner, the value of his lamenting, crying and regret, if he repents? When a sinner remembers his sins and cries before Allah Ta'ala, he says, "O Allah, I have errored, forgive me, overlook my sins, do not disgrace me, do not punish me, I am

weak, I do not have the power to bear the punishment of hell," then his tears are equal in weight to the blood of martyrs. *Moulana Jalaluddeen Rumi* (رحمۃ اللہ علیہ) who is an internationally accepted scholar, says:

که برابر می کند شاهِ مجید
اشک را در وزن با خونِ شهید

Allah Ta'ala regards the tears of regret that emerge due to the fear of Allah Ta'ala, equal to the blood of martyrs.

The compiler states that there is a couplet of *Hazratwala* which is heart-rendering and full of pain. The reader feels as if they are the words of *Moulana Rumi*. This couplet is as follows:

قطرهٔ اشکِ ندامت در سجود
همسری خُونِ شهادت می نمود

The teardrops which flow from the eyes of the sinners during prostration are so valuable, That the Mercy of Allah equates them with the blood of martyrs.

As it is mentioned in the *Hadith*:

لَيۡسَ شَیۡءٌ اَحَبَّ اِلَی اللّٰهِ مِنۡ قَطۡرَتَيۡنِ وَاَثَرَيۡنِ قَطۡرَةِ دُمُوۡعٍ
مِنۡ خَشۡيَةِ اللّٰهِ وَ قَطۡرَةِ دَمٍ يُهۡرَاقُ فِیۡ سَبِيۡلِ اللّٰهِ .... الخ

"Nothing is more beloved to Allah Ta'ala than two drops; one is the tear shed due to fear of Allah Ta'ala and the second is the drop of blood shed in the path of Allah Ta'ala."

(Mishkaatul Masaabih, Kitabul Jihad: pg. 333)

Hazratwala has mentioned another couplet:

ہر کجا گرید بہ سجدہ عاشقے

آں زمیں باشد حریم آں شہے

Wherever the lover of Allah cries in prostration,
That piece of ground becomes a divine sanctuary for him.

(Inserted by the compiler)

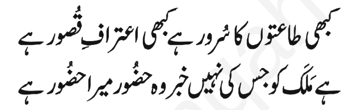
***Allamah Alousi* has narrated a *Hadith-e-Qudsi* in the *Tafseer* of اِنَّا اَنۡزَلۡنَا *Surah Inna Anzalna,* for the one who humbly seeks forgiveness. A *Hadith-e-Qudsi* is that *Hadith* which is uttered by the tongue of Rasulullah (صلی اللہ علیہ وسلم) but he narrates it from Allah Ta'ala. Rasulullah (صلی اللہ علیہ وسلم) narrates that Allah Ta'ala said that when a person humbly seeks forgivness, he pleads with Allah Ta'ala to forgive the sin he has committed, whilst having the fear of how is he going to face Allah Ta'ala on the Day of Judgement, then this humility is more beloved to Allah Ta'ala then the *Subhan-Allah* of the people. Now listen to the words of *Hadith-e-Qudsi*. Scholars can refer to the *Hadith* in *Tafseer Ruhul Ma'ani* (Vol. 30 pg.196).**

لَاَنِيۡنُ الۡمُذۡنِبِيۡنَ اَحَبُّ اِلَيَّ مِنۡ زَجَلِ الۡمُسَبِّحِيۡنَ

"The crying and lamenting of the sinners is more beloved to Me than the Subhan-Allah of those reciting Tasbeeh."

***Moulana Qasim Nanotwi* (رحمۃ اللہ علیہ) has mentioned something unique which I heard several times from my first spiritual mentor, *Moulana Shah Abdul Ghani Saheb* (رحمۃ اللہ علیہ) who was a leading *Khalifa* of *Hazrat Thanwi* (رحمۃ اللہ علیہ) and a contemporary of *Moulana Asghar Mia* (رحمۃ اللہ علیہ). Both of them, that is, *Shah Abdul Ghani saheb* (رحمۃ اللہ علیہ) and *Moulana Asghar Mia* (رحمۃ اللہ علیہ) used to teach in Jaunpur. Accordingly, *Mufti Shafi* (رحمۃ اللہ علیہ) used to tell *Shah Abdul Ghani Saheb* (رحمۃ اللہ علیہ), "You are not only my *Peerbhai* (One who is a disciple of the same spiritual mentor)**

but I also hold you in the same rank as my teacher because you taught with my teacher, *Moulana Asghar Mia* (رحمۃ اللہ علیہ). *Moulana Qasim Nanotwi* (رحمۃ اللہ علیہ) said that when the king of a country imports goods from another country, he respects that country more because his country does not have that product. *Moulana Qasim Nanotwi* (رحمۃ اللہ علیہ) used to say that there are no tears in the Court of Allah Ta'ala. Thus, He appreciates our tears greatly because tears are shed by only the sinful servants. Angels do not know how to cry. They do not have any regret. They have the closeness of worship, not the closeness of regret. Only man has the closeness of regret. Accordingly *Moulana Shah Muhammad Ahmad Saheb* (رحمۃ اللہ علیہ) says:



Sometimes there is the pleasure of obedience and sometimes I am admitting my faults,
That which even the angle does not know about is my closeness.

The angels do not have the honour of regret possessed by the *Auliya* because they do not commit sins. What do they know about sorrow? They are reciting *Subhan-Allah* all the time. They are a pure creation. Therefore, Allah Ta'ala created such a creation whose regret and sorrow He can witness. Some servants will, despite their firm resolve on piety, commit errors due to their human nature. Due to the grief of having sinned and angered Allah Ta'ala, their hearts will bleed. They will humbly seek forgiveness and try to please Allah Ta'ala. Allah Ta'ala will then in turn grant them His closeness by means of this regret.

***Allamah Alousi Sayyid Mahmood Baghdadi* (رحمۃ اللہ علیہ) has mentioned the incident of *Ibrahim Ibn Adham* (رحمۃ اللہ علیہ) in his *Tafseer*. Can the tales of worldly kings be mentioned in any**

Tafseer? This is the king that abandoned the kingdom of *Balkh* for the sake of Allah Ta'ala.

Therefore, he is now mentioned in the *Tafseers*. He gave up his throne and devoted himself to Allah Ta'ala.

اب مرا نام بھی آئے گا ترے نام کے ساتھ

Now my name will also be mentioned with Your name.

Allamah Aluosi has narrated his story under the verse:

﴿ اِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوْا ﴾

Sura Al-e-Imraan; Juz. 4, (Ruhul Ma'ani; pg. 104)

When does *Shaytaan* deceive you? When does he overpower you? When you commit any sin. بِبَعْضِ مَا كَسَبُوْا This verse shows that one sin leads to another just as one act of disobedience leads to another. When a person commits a sin, darkness is created in his heart. Then *Shaytaan* takes hold of that darkness. Otherwise *Shaytaan* does not have the power to control the heart of a believer.

لا مجال له علىٰ ابن اٰدم بالوسوسة الا اذا وجد ظلمة فى القلب

He has no power over the heart of man by evil whisperings unless he finds darkness in it.

He approaches like a bat and encourages one to sin. But when a person repents with regret, his heart once again becomes illuminated with the *Noor* (effulgence) of regret. Then *Shaytaan* flees. Whoever wants to chase *Shaytaan* away quickly, should repent quickly. He should not delay otherwise *Shaytaan* makes the heart his station and headquarters.

The incident of the king, *Ibrahim Ibn Adham* (رحمۃ اللہ علیہ), has been narrated under this verse. He was once making *Tawaaf*. He was asking Allah Ta'ala to make him sinless i.e. that he should never commit any sin. He heard a voice saying;

كُلُّ عِبَادِہٖ یَسْئَلُوْنَهُ الْعِصْمَةَ

"All of mankind is asking Him to become sinless.
If He has to make everyone sinless then,

عَلٰی مَنْ یَّتَکَرَّمُ وَعَلٰی مَنْ یَّتَفَضَّلُ

"On whom can He be noble and have mercy?"

If everyone became sanctified angels, who will Allah Ta'ala forgive? On whom will He Manifest His forgiveness?

Mulla Ali Qari **(رحمۃ اللہ علیہ) has narrated the statement of** ***Allamah Isfaraini*** **(رحمۃ اللہ علیہ), the teacher of** ***Imam Ghazali*** **(رحمۃ اللہ علیہ). He also supplicated for thirty years to become sinless. "O Allah, make me sinless, do not let me commit any sin." He said after thirty years a thought came to him that Allah Ta'ala is so benevolent, but He has not accepted my supplication. A thought immediately came to his heart, "O** ***Isfaraini,*** **you want to become sinless. What is the aim of becoming sinless? Is it that you want to become My beloved? If this is your aim, then I have left two windows open for the one who intends to be My beloved. Why are you only clinging onto the window of sinlessness? Do you not recite this verse of Ours:**

﴿ اِنَّ اللّٰهَ یُحِبُّ التَّوَّابِیْنَ ﴾

"Indeed, Allah Ta'ala loves those who repent."
(Surah Baqarah; Juz. 2)

When We have opened one more window, why don't you enter from it? If you commit an error, then repent and please Me. The one who repents with a true heart, makes a firm resolve by saying, "O Allah Ta'ala, I will never commit sin in the future and I will give my life but I will not displease You." In spite of making a determined effort, his repentance is violated, then he repents again, becomes humble, lowers himself and does not have the intention to sin again in the future, according to the ***Hadith*** **he is not regarded as one that persists in sinning even**

though his repentance is violated seventy times a day. Therefore, those who repent should not lose hope. *Ghalib* had said,

کعبہ کس منہ سے جاؤ گے غالبؔ
شرم تم کو مگر نہیں آتی

With what face will you go to the Ka'aba, O Ghalib,
Don't you have any shame?

***Moulana Shah Muhammad Ahmad Saheb* (رحمۃ اللہ علیہ), a *Wali* of such calibre that even authors like *Moulana Habibur Rahman Azmi* (رحمۃ اللہ علیہ), a scholar who wrote an Arabic commentary of MUSANNAF ABDUR RAZZAQ*, Moulana Abul Hasan Ali Nadwi* and *Moulana Shah Abrarul Haq* used to come to him, said that *Ghalib* has made the *Ummah* lose hope. All the sinners that will read this couplet will stop going to the *Haram* due to being ashamed of their sins. They will feel that they are not worthy of being in front of the *Ka'bah.* They feel that they are engrossed in sin. Thus, it was an Islamic obligation to modify this verse. *Moulana Shah Muhammad Ahmad Saheb* (رحمۃ اللہ علیہ) said that he corrected this couplet. I request you to carefully take heed of the words of a *Wali* and examine the difference between the words of a worldly poet and those of a pious friend of Allah. He said,**

میں اِسی منہ سے کعبہ جاؤں گا
شرم کو خاک میں ملاؤں گا

I will go with this very face to the Ka'aba,
I will cast my shame into dust.

اُن کو رو رو کے میں مناؤں گا
اپنی بگڑی کو یوں بناؤں گا

I will try to please Him by weeping continuously,
I will make amends for my faults in this way.

If you remove a fish ten times from the water with a hook and every time you ask it if it feels ashamed of going back into the water, it will reply that although it has committed a foolish act ten times, yet water is the foundation of its life. Even if it has to come out of the water a thousand times, it has to return to it.

Friends, the life of a believer is the lap of Allah's Mercy. Till when are we going to flee from it? Even if *Shaytaan* makes us commit a thousand sins, yet we have to repent, humble ourselves and cry in prostration to please Him once again. Therefore, *Khwajah Azizul Hasan* (رحمۃ اللہ علیہ) says,

جو ناکام ہوتا رہے عمر بھر بھی

بہر حال کوشش تو عاشق نہ چھوڑے

Whoever is unsuccessful his whole life,
Nonetheless, a lover should not cease to make an effort.

یہ رشتہ محبت کا قائم ہی رکھے

جو سو بار ٹوٹے تو سو بار جوڑے

He should maintain this bond of love,
If it is violated a hundred times, then restore it a hundred times.

When a person's repentance is violated, he loses hope and feels that his repentance has gone to waste. No, it has not gone in vain. Repent again. Restore the broken bond once again. He says,

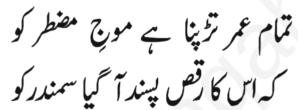
یہ رشتہ محبت کا قائم ہی رکھے

جو سو بار ٹوٹے تو سو بار جوڑے

He should maintain this bond of love.
If it is violated a hundred times, then restore it a hundred times.

Make an effort not to violate it. One should make a maximum effort in avoiding sin. If for instance, your repentance is violated, do not lose hope. Repent again and again. To keep away from the sin is sufficient for the acceptance of repentance. One should be regretful and make a firm resolve not to commit it again. Do not have an intention in your heart to commit the sin. Such a repentance is accepted by Allah Ta'ala.

Do not lose hope at all. If you commit a wrong, begin crying and humble yourself. Who else besides Allah Ta'ala can forgive? Is there any other door besides His that we can approach? Continue striving your whole life. In order to please Him, die in order to get a new life.



The wave has to toss about restlessly for its whole life,
Because the ocean has liked its restlessness.

Consult the *Auliya*. Sit in the company of the friends of Allah Ta'ala. Develop your *Imaan* and conviction. Meditate over death, the Day of Judgement and Hell. Ask the *Ahlullah*[1] the methods of refraining from sin. Live with them and stay far away from the environment and causes of sin. Otherwise a person is drawn towards sin. If you make a cat perform *Hajj* ten times, and then show it one mouse, its whiskers will stand up. It becomes enraged. Then it begins to growl. The *Nafs* (carnal self) is like a cat. If you want to avoid sin, then keep away from the causes of sin otherwise the *Nafs* will begin to charge towards sin like how a cat (charges towards a mouse). Whoever goes closer to the causes of sin, he is actually presenting himself in the trap of Allah's wrath and curse.

Allah Ta'ala says:

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[1] The friends of Allah Ta'ala who endeavour at all times not to disobey Him.

﴿ تِلْكَ حُدُوْدُ اللّٰهِ فَلَا تَقْرَبُوْهَا ﴾

"These are the boundaries of Allah Ta'ala. Thus do not go close to them."

(Surah Baqarah; Juz. 2)

Imagine if a person employs a young maid. Today, you don't find any Muslims for employment here (in South Africa). Only the poor Christian girls who live in huts are available. If a person employs a fifteen year-old girl to wash his clothes, his gaze will fall on her day and night. People say that she is black and ugly. Remember, however she may be, there is a great danger.

Remember that no matter how old a cat becomes, even if it trembles while walking, yet it loses its mind when it sees a mouse. Therefore the *Auliya* have said:

بھروسہ کچھ نہیں اِس نفسِ امّارہ کا اے زاہد
فرشتہ بھی یہ ہو جائے تو اِس سے بدگماں رہنا

O abstinent one, you cannot trust this evil self at all,
Even if it becomes an angel, have evil thoughts regarding it.

Even if your *Nafs* becomes an angel and begins performing *Tahajjud* excessively, then too, do not go near women and young boys. Be careful of them. Therefore I advise you to be cautious of them when dealing, at home, in the markets and in the offices. After performing *Umrah,* do not speak gently to the air hostesses in the aircraft. Some people say that by calling them *Aapa* (madam), they might serve soft drinks. I advise you to be patient. Tolerate the discomfort you may experience in this situation but do not look at them in the eye and speak to them. Protect your gaze otherwise all the *Noor* (effulgence) of your *Umrah* will be lost.

If the government announces that there will be no water for three days, and you began filling the tank from the top but at the

same time you left the bottom tap open. If you continue filling water the whole night, in the morning you will find the whole roof full of water but the tank will be empty. In the same way, we perform *Hajj, Umrah,* we make *Zikr* and recite the *Qur'aan Shareef,* but we leave the taps of five senses that we possess open. We listen to music and backbiting with the tap of the ears. We look at *ghair-mahram* with the tap of our eyes. We backbite and tell lies with the taps of our tongues. In this way, all the *Noor* of our worship comes out from these taps. It is for this reason we cannot perceive the sweetness of Allah's name. Our *Noor* is incomplete. From the words:

﴿ رَبَّنَا اَتْمِمْ لَنَا نُوْرَنَا ﴾

"O our Sustainer, complete our Noor"

From this verse we deduce the bounty of the completion of *Noor.*

***Moulana Rumi* (رحمۃ اللہ علیہ) says that the example of the worship of the people who do not abstain from sins, is like that of a thief who entered a house at night. The wealthy owner of the house realised that a thief has entered his house. In the olden days, the people used to rub flints together to create fire. The owner rubbed the flintstones together to create fire in order to see the thief. But the thief was very clever. While filling his bag with the loot, he was also putting out the flints. Just as they were rubbed together, he would place his finger on them. The moment there was light, he would extinguish it with his finger and continue stealing at ease. Finally, he stole all the wealth and fled. Similarly, *Shaytaan* places his finger on the noor of our good deeds. By making us commit sins, he loots our entire capital of good deeds.**

***Moulana Rumi* (رحمۃ اللہ علیہ) says that just as it is essential to farm, cultivate wheat and harvest the corn, it is just as necessary to be careful of mice otherwise they will devastate the entire crop. Therefore, our seniors have taught us to take care of *Taqwa* in the light of the *Qur'aan* and *Hadith.* Even if one performs a little worship, but if he is *Muttaqi* (pious), he will become a**

Waliullah. If he does not perform *Nafl* nor does he perform *Tahajjud* the whole night, he only performs *Isha* and sleeps away and he performs *Fajr* with congregation in the morning, he recites a little from the *Qur'aan Shareef* and made a little *Zikr* but he does not commit a single sin, he is cautious of all sins and checks his *Nafs* all the time, such a person is the *Wali* of Allah Ta'ala. Another person performs *Tahajjud* the whole night but when he goes in the morning to his shop, he stares at the female customers, he uses his eyes in *Haraam*, he makes her his *Aapa* and sometimes he makes her his *Khala* (aunt) and enjoys conversing with her. Such a person cannot become a *Waliullah*. All the *Noor* of his good deeds is lost by his sins. Therefore, it is essential to inculcate the quality of *Taqwa* (piety).

The entire creation is the family of Allah Ta'ala. The greatest *Wali* of Allah Ta'ala is one who does not distress the creation. He is sincere with the creation to the extent that he is also sincere with the non-believers, that is, he obeys Allah's command. Adultery is not even permissible with a *Kafir* woman. *Shaytaan* deceives some people by inciting them to do wrong with a *Kafir's* wealth as booty. They compare it with the law of *Jihad*. They regard them as permissible like the *Kafir* women who are captured during *Jihad* and become the spoil of war. This law no more exists. Now it is not permissible to make anyone a slave according to international law. In short, staring at a *Kafir* woman is also not permissible. A Muslim is entrusted with the responsibility of fulfilling the rights of creation. When the *Sahabah* (رضی اللہ عنہم) were on their way to conquer Syria, the Christians placed beautiful women on their path to cause their Imaan to become weak. In this way the help of Allah Ta'ala would be diverted. However, the commander of the Muslim forces recited the following verse:



"Tell the believers that they should lower their gazes."

(Surah Noor; Juz. 18)

The *Sahabah* (رضی اللہ عنہم) lowered their gazes and continued advancing. Not one of them looked at the beauty of the Christian women. The women returned to their parents and told them that the purpose for which they were sent was not achieved. They said that the Muslim soldiers were angels. They did not even raise their eyes to look at them.

Friends, be sincere with the entire creation. Include the entire creation in your supplication. How is this possiple? Say, "O Allah! Grant the disbelievers *Imaan*." This is similar to a person who tells the father to have mercy on his incapable son. Supplicate to Allah Ta'ala to grant *Imaan* to the disbelievers of the entire world. Supplicate for the believers that Allah Ta'ala should grant them *Taqwa*, that is, to make them His special friends. Grant those who are in difficulty ease. Grant good health to those who are ill. Even supplicate for the ants in this way, "O Allah! Shower Your mercy on the ants in their antholes." Supplicate for the fish as well, "O Allah! Have mercy on the fish in the rivers and the seas." This was the task of the friends of Allah Ta'ala that they used to seek goodness and benefit for the entire creation. If you are friendly with someone, you honour his cat and his dog as well. Allah Ta'ala loves the one who is compassionate to His creation. Do not stare at any woman. Do not look at any *Kafir* also with an evil eye. Be sincere with the entire creation. By the will of Allah Ta'ala, you will become the beloved of Allah Ta'ala very soon.

Rasulullah (صلی اللہ علیہ وسلم) said,

اَلْخَلْقُ عَيَالُ اللّٰهِ فَاَحَبُّ الْخَلْقِ اِلَى اللّٰهِ مَنْ اَحْسَنَ اِلٰى عَيَالِهٖ

"The entire creation is the family of Allah Ta'ala. Thus, the creation that Allah loves the most is the one that has good coduct towards His creation."

(Mishkaat; pg. 425)

One day *Dr. Abdul Hai Saheb* (رحمۃ اللہ علیہ) who was a special *Khalifah* of *Hazrat Thanwi* (رحمۃ اللہ علیہ), mentioned that once *Hazrat Thanwi's* wife informed him that she was going to visit relatives and that he must release the chickens at 8 o'clock and feed them. *Hazrat Thanwi,* who was the author of one thousand five hundred books, what would he know about releasing chickens and feeding them? He forgot about them. He went to the *Khanqah.* He usually received about sixty letters daily. Even great *Ulama* used to write to him. On this occasion he sat down to reply these letters but was unable to do so. He wanted to continue writing the *Tafseer Bayanul Qur'aan* but his mind was blank. His pen stopped. His heart became dark. Then he cried to Allah, "O Allah! What error has *Ashraf Ali* committed? Warn me about it so that I can repent." A voice cautioned him internally. *Hazrat* used to say that when the relationship with Allah becomes strong, voices begin emerging within one telling one what to do and what not to do.

A voice from within said to him that he had not released the creation of Allah. The chickens are distressed. They were to be freed at 8 o'clock but now it was 9 o'clock. They have been uneasy for an hour now. Due to you, Allah's creation is being distressed. How can you be granted knowledge now? How can Divine work be taken from you now? Go and release the chickens quickly.

***Hazrat Thanwi* (رحمۃ اللہ علیہ) ran from the *Khanqah,* immediately released the chickens and fed them. When he returned, all his knowledge was restored.**

Friends, you are listening to a story of chickens being distressed. But today we have distressed our wives to the extreme. Can you imagine the extent to which we are inviting the anger of Allah Ta'ala? Today I wanted to speak on this topic but with the grace of Allah Ta'ala, other subjects have also been discussed.

Now I will begin the actual subject matter. Allah has revealed an intercession regarding women. He says in the *Qur'aan*:

﴿ وَعَاشِرُوْ هُنَّ بِالْمَعْرُوْفِ ﴾

"Have good conduct with your wives."

Will you trouble your wife if the prime minister of the country informs you by letter to have good conduct with her because she studied with his daughter? If a lion walks with you and tells you not to look at any woman otherwise he will roar just once and terminate your constipation, what will you do then? You will cover your eyes with both your hands and say, "O Mr. Lion, do not have any evil thoughts. I am not looking at anyone!" Aah, we fear a created being of Allah so much. We went to see a lion in Hyderabad (Sindh). I am fond of looking at lions especially the ones that have beards and manes. It is completely like a *Shaikh.* Coincidentally, the zoo keeper forget to close the door of the cage. It was announced over the public address system that all the people who are in the zoo should flee immediately. The lion is loose. It can attack anyone at any time. Two old men who could hardly walk and were supporting themselves on walking sticks, ran so fast that even a buck would be ashamed. This is how beloved and cherished life is. After a short while it was announced that the lion had returned to its cage. Meat was thrown into the cage to attract the lion back inside. Once he was inside, the door was slammed shut. We fear the lion so much. How much should we then fear the Creator of the lion? When the lion roars, the earth shakes. What sound will there be in the reproach of Allah on the Day of Judgement when it will be announced, "Catch this criminal and chain him up!" What kind of sound will that be? How will that Day of Judgement be? Today we are prepared to poke our heads into every field like cows. We do not fear the consequences.

Yes, Allah has interceded on behalf of the wives that we should treat them kindly. Whether the wife is young or old, even if she

has no teeth in her mouth, then too, treat her kindly. In fact, when she becomes old, then care for her even more. When she was young, you showed her much affection. Now when her teeth have broken, her cheeks are sunken in, then you despise her. This is not correct. Treat this old woman correctly because she became old with You. Initially you treated her well due to your sentiments. Now treat her kindly regarding it to be a command of Allah. If she has a headache, bring medicine for her. Be merciful to her. When the students used to become tired during the lesson, *Moulana Gangohi* (رحمۃ اللہ علیہ) used to narrate only one story while teaching *Sahih Bukhari* as he did not remember any other story. And who were the students? The father of *Shaikhul Hadith, Moulana Yahya Saheb* and the teacher of my *Shaikh, Moulana Majid Ali Jounpuri.* Other students also used to listen to the story and laugh. What was the story?

There was an elderly couple in Dehli. They had no children. The eighty year old man and the eighty year old woman used to sleep under one blanket. Such was their love. The old man never urinated without permission. When he had the urge to urinate, he would ask her if he could urinate. She would reply that it was okay to do so. *Moulana Gangohi* (رحمۃ اللہ علیہ) used to say this much and keep quiet. He never even had a smile on his face while the students used to burst out laughing.

Some people are grieved that their parents have erred. They feel that their wives are not as attractive as they should have been. "My mother has made a wrong choice. She probably had a cataract of the eye when choosing. She must have had a number eleven pair of spectacles," he thinks. He is accusing even his mother that she was deceived even after wearing a number eleven pair of spectacles. I say that all spouses are divinely decreed. Nothing can happen without Allah's will. Remain satisfied with whatever Allah has decreed for you. These wives will be more beautiful than the damsels of *Jannah. Allama Alousi* has quoted a narration in his *Tafseer Ruhul Ma'ani* that *Umme Salmah* (رضی اللہ عنہا) asked Rasullulah (صلی اللہ علیہ وسلم)

whether the wives will be more beautiful in *Jannah* or the damsels. By asking this question, *Umme Salmah* (رضی اللہ عنہا) has done a favour to the women that will come till the Day of Judgement. Mention this *Hadith* which you are hearing from *Akhtar* to your wives today. Why did she ask this question? She fulfilled the right of representation on behalf of all women. Women realise that when a person sees a beautiful women on the road, then on that day he does not look at his wife properly. If they look at their wives, they lower their gazes. This is the curse of evil glances. After looking at *Biryani*, (specially cooked rice) one cannot look at *Daal* (lentils). On the mention of *Daal*, I remember the verses of a poet who was a lover of meat. He addressed his wife thus:

پکاؤ گی جس دن تم ارہر کی دال
سمجھ لو اُسی دن مِرا انتقال

The day you cook the Daal of Arhar,
Then understand that on that day
is my (Intiqaal) death.

Rasulullah (صلی اللہ علیہ وسلم) said, "O *Umme Salmah*, the Muslim women will be made more beautiful than the damsels in *Jannah*." She asked the reason. He replied that the damsels did not perform *Salah* or keep fast. They neither served their husbands nor did they undergo the pangs of bringing up children. On the other hand, Muslim women performed *Salah*, kept fast, performed *Hajj*, served their husbands and underwent the pain of giving birth to children. The words of the *Hadith* are:

بِصَلَاتِهِنَّ وَ صِيَامِهِنَّ وَعِبَادَتِهِنَّ اَلْبَسَ اللّٰهُ وُجُوْهَهُنَّ النُّوْرَ

"Allah will place His Noor on their faces due to their Salah, fasting and worship."

(Ruhul Ma'ani; Vol. 27, Pg. 126)

This *Noor* will be extra. The damsels will not have this *Noor*. Can you Imagine what will be the beauty of those upon whom Allah places His *Noor*?

The life of this world is very short. You don't find good tea on a railway platform. At such a time, what do you say? "Drink whatever you get even if it is just hot water." At least you will be saved from a cold. "I will go home and have a good cup of tea." This world is a platform. Pass your life here with whatever kind of wife you get. They (the wives) will be made prettier than the damsels in *Jannah*. Don't taunt and tease her all the time if she is not very attractive. What would you want if your daughter was not attractive? Would you want your son-in-law to trouble her? Think friends, what is *Akhtar* saying? If your daughter is unattractive or always ill-tempered, would you want your son-in-law to beat her up with a cane, swear and abuse her and tell her, "How did you come in my lot, O toilet cleaner?"

A wealthy person came to ask me for a *Taweez* for his daughter. She was very ill-tempered. "I don't know how much she is going to get a beating from her husband due to this bad mouth," he said. She was still unmarried but he was already concerned about her getting beaten by her husband due to her temperament.

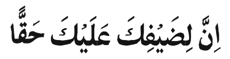
Friends, our wives are also the daughters of someone. Don't you take a *Taweez* for your daughters? Friends and elders, if your son-in-law troubles your daughter, he does not look after her or he rebukes her harshly for something. She wants to talk but he, instead, is sitting with a *Tasbeeh*. She waited the whole day for him, he was filling gas in the shop or selling some clothing, she remained waiting, thinking that when her husband comes, she will soothe herself with him, and when he comes home, he sits down with a *Tasbeeh*. *Bayazeed Bustami* and *Fareedud-deen Attar* even become ashamed when they look at him. And how does he enter the house? With closed eyes and while reciting *tasbeeh*, he steps in as if *Khwajah Mu'eenud-deen Chisti Ajmeri* has arrived. Is this the right of the wives?

***Hazrat Aishah* (رضی اللہ عنہا) states that when Rasulullah (صلی اللہ علیہ وسلم) used to come home, he would smile. He would not close his**

eyes and act like he is by the *Arsh* of Allah. He used to fulfil the rights of those on the earth as well. Yet he had so much concern and grief for the *Ummah*. He was constantly engaged against the disbelievers. After completing one *Jihaad,* he would hardly put his sword away when the announcement of the next *Jihaad* would be made. In spite of all this, he would never enter the house without smiling.

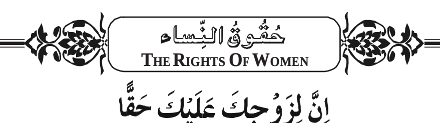
Go smiling to your wives. This *Sunnah* has been discarded. Those who are irreligious become like *Firaun* when entering. They have long moustaches and they make their eyes red in order that they be awed and respected. They do not want to be told anything. They become *Namroud* and *Firaun* to display their awe. Those who are religious, enter as if they are *Bayazid Bustami, Khawaja Mu'eenud-deen Ajmeri* and *Fareedud-deen Attaar*. They enter thinking as if they are on the Grand Throne. They do not know what is happening on earth. Both ways are against the *Sunnah*. When you go to your wives, go smiling to them. Talk to them. Talking to the wife now has more reward than reciting *Tasbeeh*. Rasulullah (صلى الله عليه وسلم) said that the one who has good conduct with his wife is the one with the best character. We laugh and joke among friends but we become serious saints when we go to our wives. Our faces are blown up as if we do not know how to laugh while the wife is perplexed. She feels she waited the whole day to sit and talk and joke with the husband at night, instead he has become like an idol of stone.

This smiling and laughing is a part of worship. To remain awake for the whole night is optional worship and not to speak to the wife is contrary to the *Sunnah* of the *Sahabah* (رضی اللہ عنہم). An elderly *Sahabi* went to a young *Sahabi*. The youngster began worshipping. The elder one told him,



"Your guest has a right over you."

"I am your guest. Speak to me." Then he told him to go and fulfil the rights of his wife.



اِنَّ لِزَوۡجِكَ عَلَيۡكَ حَقًّا

"Your spouse has a right over you."

Speak to her also.

Friends, I was saying that *Hazrat Thanwi* (رحمۃ اللہ علیہ) mentioned that Allah Ta'ala revealed an intercession in this verse on behalf of our wives, that we should treat them well. *Hazrat Thanwi* (رحمۃ اللہ علیہ) was a *Mujaddid* of his time. These are his words, not mine. He says that those who trouble their wives, ill-treat them and reject Allah's intercession are people without shame. This is because women are weak and under your care. The wife's father and brothers are far away. After giving birth to two or three children, she becomes even weaker. In the meanwhile, the husband eats eggs and becomes healthy and strong. Then he uses a cane to beat her up. He displays his strength. The husband says, "What can I do? I become mad with anger. I tell her to wash the towels and she does not do it. Just today I told her to wash them and they are still not clean." You have taken your wife as a maid. Why don't you wash the towels yourself? Was your wife given to you to wash your clothes? Wash them yourself and do not trouble her. Do not become mad with anger. I have a friend in Karachi who says that those who say we become 'mad' in anger are totally wrong. Anger never becomes 'mad'. Anger is very smart. It only becomes 'mad' on the weak ones. A strong man who is 60kg takes out his anger on a 30kg weakling but if a 90kg muscular person like the boxer, *Muhammad Ali* has to come at that time and throw one of his punches, then what does the anger say? It will say, "Forgive me please, forgive me." He will fall on his knees and beg him for forgiveness. Now where did this sense and sanity come from? Just now he was 'mad'. This shows that no one becomes 'mad' in anger. It is mere absurdity and stupidity. I will now show you the remedy which I prescribe.

While in Karachi, I received a letter from Jeddah from a person who wrote that he and his children had a lot of anger. The whole family was a melting-pot of grief. I wrote to him to recite

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ seven times and blow on the food. At the time of blowing, fine droplets of saliva should be released. But remember, they should be minute droplets. Don't go and spit a kilo of saliva on the food. Then who will eat it? *Mulla Ali Qari* (رحمۃ اللہ علیہ) has written that particles of saliva should be emitted from the mouth. This person practised on the advice. After a month, he wrote that due to the merciful Names of Allah Ta'ala, RAHMAAN and RAHEEM, mercy has encompassed them all. Their anger has terminated and their nature had become moderate. Allah's name is very great.

Friends, learn to consult. Today we have discarded the contact with the *Auliya,* the friends of Allah Ta'ala and with the servants of the *Auliya.* We want to cure ourselves. Then how can there be any benefit? Not a single spiritual disease is good. You should find out, practise and then see the results. Even if a person has a habit of sinning for forty years, he should consult the *Auliya.* If Allah Ta'ala wills, if he is not cured, then you can say I am wrong. The patient does not recover by himself. He must consult a physician. Consult the spiritual doctors who have been in the company of such *Auliya* who follow the *Sunnah* and who have been given permission by them. By the Will of Allah Ta'ala, one will give up all sins.

If the wife's muscular brother who is like *Muhammad Ali* comes and asks the husband who troubles his wife why he, the husband is troubling his sister, then see if he troubles her.

Friends, fear Allah Ta'ala. The One in the heavens is watching how you treat His bondswomen. The hearts of women are very sensitive. If you reproach her even slightly and tell her, "Today I am very tired. What do you know? You just sit the whole day," she will cry the whole night. She cannot sleep.

Her sighs reach the sky. "O Allah Ta'ala, I was hungry for his love hoping he would smile and speak to me. Here he comes so tired that he sleeps away." The husband sleeps while the wife cries. Allah Ta'ala is watching her tears. I have found such oppressive husbands caught up in severe punishment.

A person divorced his wife merely because she was dark and unattractive after she bore him six children. This is not some story I have heard. I have seen it personally. The husband said that his mother erred in choosing her. "I cannot live with her. Now I will marry a pretty woman," he said. The woman said, "If you did not love me, then where did these six children come from? You should have divorced me in the beginning so that I could easily remarry. Now you are divorcing me when I have six children." The husband said he was forced to do so and could no longer endure it. Now he wanted to marry an attractive woman. He pronounced three *Talaqs* (divorces). When she took the six children and walked out, she looked at the sky and recited this couplet:

ہم بتاتے کِسے اپنی مجبوریاں
رہ گئے جانب آسماں دیکھ کر

Who do we show our difficulties to?
We have been left looking at the sky.

Therefore, the husband married a very attractive lady. Not even six months had passed when he had a stroke. He remained alive for ten years urinating and defecating in bed. His wife also fled thinking how could she ever live with such a person. See, this is the consequence. Do not provoke the sigh of anyone.

In a *Hadith* of *Sahih Bukhari*, Rasulullah (ﷺ) said,

اِتَّقِ دَعْوَةَ الْمَظْلُوْمِ فَاِنَّهٗ لَيْسَ بَيْنَهَا وَبَيْنَ اللّٰهِ حِجَابٌ

"Fear the supplication of an oppressed one because there is no barrier between his supplication and Allah Ta'ala."

A pious poet has expressed the same sentiments as follows:

بترس از آہ مظلوماں کہ ہنگامِ دُعا کردن
اجابت از درحق بہر استقبال می آید

Fear the sigh of the oppressed because when they call to Allah Ta'ala, The doors of acceptance welcomes their cry.

Rasulullah (صلى الله عليه وسلم) said,

خَيْرُكُمْ خَيْرُكُمْ لِاَهْلِهٖ

"The best among you (in character) are those who treat their wives well (or forgive their shortcomings)."

Hazrat Thanwi **(رحمة الله عليه) said that a labourer, after toiling much, managed to buy a hen,** ***Ghee*** **(clarified butter) and** ***Masalah*** **(Assorted spices). However, his wife put extra salt that it became inedible. He just drank water and got up but he did not utter a word. He was a very pious man. He thought to himself that if his daughter had to put so much salt, he would never want his son-in-law to beat her. "My wife is also the daughter of someone. We request** ***Taweezes*** **for our daughters from the** ***Moulanas*** **that our sons-in-law should have love for our daughters. If they err, they should be forgiven. The son-in-law should not abuse her or beat her. He should not be rude and inconsiderate all the time. He should laugh and talk with her pleasantly. Do we request such** ***Taweezes*** **for our daughters or not? Are our wives not the daughters of someone? Or have they just fallen from the sky? Here also, ponder how grieved the parents become when she tells them how cruel and harsh their son-in-law is!**

Friends, this worker forgave his wife thinking that Allah has granted him this woman for a few days. After a few days neither will I remain nor will she. Everyone will be lying in their graves. O Allah! I regard this woman as Your servant and I, therefore, forgive her to gain Your pleasure. ***Hakeemul Ummat Hazrat Moulana Ashraf Ali Thanwi*** **(رحمة الله عليه) said in his discourse that when he (the worker) died, a** ***Wali*** **saw him in a dream. He asked him, "O brother, how were you treated?" He replied that he had committed major sins but Allah said, "You forgave my bondswoman one day. Today I forgive you in recompense."**

Hazrat Siddeeq Akbar **(رضی اللہ عنہ) became upset with his nephew *Mistah* (رضی اللہ عنہ) for an error he committed. He took an oath that he would not give him any charity nor speak to him for his whole life. Allah revealed an intercession on his behalf because he was a *Sahabi* who participated in the battle of *Badr*. Allah does not reject the one who He accepts once. We make friends and then reject them because we have no knowledge of the faithfulness of anyone in the future. Allah only accepts those who He knows according to His eternal knowledge will always be accepted and faithful. Allah has knowledge of all three times: past, present and future. Thus, Allah revealed an intercession:**

﴿ اَلَا تُحِبُّوْنَ اَنْ يَّغْفِرَاللّٰهُ لَكُمْ ﴾

"Do you not like that Allah Ta'ala should forgive you?"

O *Abu Bakr*, do you not want to forgive my slave who is a *Badri Sahabi* (رضی اللہ عنہ)? He fought in the battle of *Badr* and I have made him My accepted one. Undoubtedly he has erred, but I am forgiving him. Don't you wish to also forgive him? Then, on the Day of Judgement Allah will forgive you. *Hazrat Siddeeq Akbar* (رضی اللہ عنہ) said,

وَاللّٰهِ اِنِّیْٓ اُحِبُّ اَنْ يَّغْفِرَاللّٰهُ لِیْ

"By Allah, I love that Allah should forgive me on the Day of Judgement. I forgive Mistah (رضی اللہ عنہ) and I will favour him more than before."

Once *Hazrat Moulana Abrarul Haq Saheb* (رحمۃ اللہ علیہ) sat down to perform ablution in one place. Then he got up from there and sat in another place. A little while later he sat in the third place. Someone asked him what the matter was. He replied that there were ants there. They would have become separated due to the water of ablution. The family of the ants would have become dispersed. This could have caused them much distress. These are the friends of Allah Ta'ala that do not even harm ants.

Friends, ask your wives to forgive you. It is not too late. The Day of Judgement will be extremely tormenting. Tell them, "If I have caused you any distress, if I told you something in anger, then forgive me." The question still remains: Why do they trouble the husbands? Well, if this was a gathering of women, I would have supported you (the males). I would have explained to them that they should respect their husbands. Do not anger them otherwise none of your worship will be accepted. But at the moment, you (the males) are my audience. Therefore, the case is against you that whatever deficiencies are committed by males regarding their rights can be recompensed.

I will quote to you two incidents regarding treating the wives with good conduct and being patient on their indiscretions. If the wife troubles you, she has an angry temperament and tells you all harsh things, then endure all this. You will become Allah's beloved. If for example, your daughter has a sharp tongue and your son-in-law is noble and she tells you that she utters all unpleasant things to him, troubles him and is always angry but the son-in-law is an angel, a true angel. He never takes revenge. On the contrary he smiles and goes outside. He does not utter a word. Friends, we have a heart within our bosoms. Place your hand over your heart and tell me what the reply of the father will be? Will he not feel that if he possessed a beautiful mansion, he would have handed it over to him. If he owned an expensive car, he would give it to him.

Allah is so pleased with those who endure the harshness, bad temperament and anger of their wives that He grants them high stages of contact with Allah. Allah Ta'ala makes such people very great *Auliya.*

Now I will narrate two incidents to you and terminate my discourse. I intended to have a brief discourse but due to your blessing, much subject matter came to mind. Also ponder how far Karachi is from here. It is not easy to come here often. Neither will you find my tongue often nor will I find your ears. The tongue is of Karachi while the ears are of South Africa.

My *Shaikh, Shah Abdul Ghani* (رحمۃ اللہ علیہ) mentioned the following two incidents:

***Hazrat Mirza Mazhar Jane Janan* (رحمۃ اللہ علیہ) had an extremely sensitive temperament. When the king visited him and placed the cup crooked on the jar after drinking water, *Hazrat* remained patient but would get a headache. After a while the king said that he wanted to give him a servant who would serve him. His wage will be fixed from the royal treasury. *Hazrat* replied, "Brother, until now I endured the situation patiently but now I cannot endure it any more. When you cannot place the cup correctly on the jar, you placed it crooked and caused me a headache, what will be the condition of your servant? Please forgive me. Do not give me a servant." That is how sensitive he was. On the way to the *Jame Masjid* in Delhi to perform *Salah*, if he saw a bed placed crooked, he would develop a headache. If the stiches on the duvet were crooked, he would get a headache. He was inspired once that, "O *Mazhar Jane Janan*, you are very sensitive of temperament. I have a bondswoman who is extremely sharp of tongue. If you marry her and live together with her, then I will make you famous throughout the world. I will grant you so much honour that your name will become well known throughout the world. I will take tremendous amount of work for *Deen* from you," He immediately went and married her. Now he began listening to her unsavoury speech morning and evening. What reward did he obtained?**

His *Khalifah* was *Shah Ghulam Ali* (رحمۃ اللہ علیہ) and the latter's *Khalifah* was *Moulana Khalid Kurdi* (رحمۃ اللہ علیہ) in Syria. The great *Mufassir, Allamah Alousi Sayyid Mahmood Baghdadi* (رحمۃ اللہ علیہ) entered this very chain of spirituality. Also part of this chain was *Allamah Shami Ibn Abideen*. This is how Allah made him famous.

A student said to *Hazrat Mirza Mazhar Jane Janan* (رحمۃ اللہ علیہ), "Today I went to your wife to bring some food for you and she insulted and abused you very shamelessly. Why did you marry such a woman?" *Hazrat Mirza Mazhar Jane Janan* (رحمۃ اللہ علیہ) said,

"O fool, by enduring her harsh words, Allah has granted me such proximity that I have become renowned worldwide. Allah Ta'ala has granted me such honour which I cannot even imagine." Allah Ta'ala grants a very great reward for having patience on the troubles caused by people.

Listen to the second incident. A *Wali* supplicated to Allah Ta'ala that He should grant him some *Karamat* (miraculous act). He said that his wife spoke very harsh things which he could not endure. "Grant me a *Karamat* so that I can display my *Wilayat* to her. Once she accepts my *Wilayat*, she will fear my supplication against her and refrain from bothering me," he said. A voice from the sky told him to sit on his bed. "I will command it to fly. Fly with your bed over her. Then tell her what a *Karamat* you have shown her. Then tell her to accept you as a *Wali* and stop troubling." As soon as he sat on the bed, it began to fly. He flew over the courtyard. He made a point by flying sevaral times over his wife in particular. Then he asked her if she saw any *Wali* that day. She replied that she saw a *Wali* flying in the sky. "He flew several times over my courtyard. Such people can be called *Auliya*. You unnecessarily claim to be a *Wali*. You are all the time on the ground. Have you ever flown to show me," she remarked. He replied by taking an oath that he was the one that flew that day. Allah Ta'ala had granted him a *Karamat* that day. What did his wife have to say. She said. "Oh, that is why you were flying crooked." She found an objection to make. She did not end the matter by not objecting. She made a powerful objection, "No wonder you were flying crooked." She even distorted his *Karamat*.

I remember another incident as well. *Shah Abul Hasan Kharqani* (رحمۃ اللہ علیہ) was a *Wali* who could manifest *Karamat*. A person travelled a thousand miles to become his disciple. The *Shaikh* was gone to collect wood in the forest. The traveller asked his wife from outside the house where he was. A voice replied from inside, "He is no *Shaikh*. He is only a *Meikh* (peg). He is no *Wali*. You people are just being fooled for nothing. I stay with him night and day. I know him very well. What do you know?"

The poor traveller was very disappointed and began to cry. "I travelled a thousand miles thinking him to be a *Wali* and now what is this woman telling me," he thought to himself. The people of the locality told him that the woman was very wicked. The *Shaikh* was very tolerant and endured her wickedness. They told him to go and look for the *Shaikh* in the forest. He went to the forest and found that *Shaikh Abul Hasan Kharqani* (رحمۃ اللہ علیہ) was approaching him mounted on a lion. He also carried a bundle of wood on its back. In his hand he had a whip that was a snake. On seeing the stranger he remarked, "You have probably come from my house because your face is pale. Perhaps you heard some complaints from my wife. Do not worry about the complaints. By living with her and tolerating her harsh attitude, Allah Ta'ala has granted me the *Karamat* of controlling this lion. Every day I load some wood on its back. Allah Ta'ala has granted me this snake as a whip. When the lion does not walk, I strike it with the snake." *Moulana Jalaluddeen Rumi* (رحمۃ اللہ علیہ) has quoted this incident in his *Mathnawi*. At this occasion he has written a couplet which *Shah Abdul Ghani* (رحمۃ اللہ علیہ) used to recite with ecstasy.

گر نہ صبرم می کشیدے بارِ زن

Had I not tolerated this woman's bad attitude,

کے کشیدے شیر نر بے گارِ من

Then would this lion have carried my load.

Allah Ta'ala has granted me this due to enduring the sharp tongue of my wife.

Friends, I am encouraging you to have good conduct with your spouses. Tolerate their unnecessary speech. If you cannot tolerate it, then go out of the house for a while. *Shaikh Sa'di Shirazi* (رحمۃ اللہ علیہ) said that if the wife speaks harshly, then place a *Gulab Jaman* (a sweetmeat) into her mouth so that the abuse emitted will also be sweet. The common folk wish to correct this with a cane whereas the wives cannot be reformed in this way.

In a *Hadith* of *Bukhari Shareef*, Rasulullah (ﷺ) said;

اَلْمَرْأَةُ كَالضِّلَعِ

"The woman is like a crooked rib."

The reason for her crookedness, which will always remain, is that she was created from a crooked rib.

اِنْ اَقَمْتَهَا كَسَرْتَهَا

"If you straighten her, you will break her."

This will eventually lead to divorce.

وَاِنِ اسْتَمْتَعْتَ بِهَا اسْتَمْتَعْتَ بِهَا وَفِيْهَا عِوَجٌ

"If you want to benefit from her, take benefit while she is crooked."

Just as you take benefit from a crooked rib similarly, you can take benefit from a woman although she has crookedness. You will attain comfort from her as well as children. Perhaps she may give birth to a *Waliullah* (a pious friend of Allah) who will become a means of forgiveness for you on the Day of Judgement.

Allah Ta'ala says;

﴿ وَعَسٰۤى اَنْ تَكْرَهُوْا شَيْئًا وَّهُوَ خَيْرٌ لَّكُمْ ﴾

"You might dislike some things while they are beneficial for you."

You think her nose is flat and her complexion is dark. You desire a beautiful lady but you don't realise that perhaps she may give birth to a *Waliullah*, a *Hafiz* and *Aalim* who may benefit you on the Day of Judgement. Therefore, don't go after the appearance. Sometimes the ground is black and useless but it produces excellent corn. *Auliya* have been born of dark ugly women. And sometimes *Shaytaan* are born of white attractive women. Therefore, do not despise your wives. Don't look at the color and complexion. Live with them no matter how they may be. If you want to benefit from them, then you

will have to tolerate their natural crookedness. The words of the *Hadith* are:

وَفِيْهَا عِوَجٌ

"While she has crookedness."

Allama Qastalani (رحمۃ اللہ علیہ) states in the explanation of this *Hadith*:

فِيهِ تَعْلِيمٌ لِلْاِحْسَانِ اِلَى النِّسَاءِ

"There is a lesson in this Hadith that one should be good to the women,

وَالرِّفْقِ بِهِنَّ

and be gentle with them,

وَالصَّبْرِ عَلٰى عِوَجِ اَخْلَاقِهِنَّ

and be tolerant of their crooked character,

لِاِحْتِمَالِ ضُعْفِ عُقُوْلِهِنَّ

due to the possibility of them having weak intelligence."

Those who have less intelligence quarrel very quickly. Look among the males and children as well, the ones who lack intellect dispute more often. Women also lack perfect intelligence. Tolerate their 'you, you, I, I'. What a great teaching this *Hadith* contains. Do not try to straighten the women. Tolerate their crookedness.

Now I will narrate a final *Hadith* and end the talk. Perhaps many of you will be hearing this for the first time. It is narrated in *Tafseer Ruhul Ma'ani*. When the *Ulama* are present and desire to see it, I will show it to them if *Tafseer Ruhul Ma'ani* is available. With the will of Allah Ta'ala, no statement of mine will be without proof.

Rasulullah (صلی اللہ علیہ وسلم) said, يَغْلِبْنَ كَرِيْمًا *(Ruhul Ma'ani; Vol. 5, Pg. 14)*

Their nature is such that they overpower noble husbands who do not take revenge and neither beat them with a *Danda* (cane)

but instead feed them *Anda* (eggs). They know that the husband will not take revenge. He will not swear. Thus, they speak with a harsh tongue, "I told you to buy this kind of clothing and what kind did you bring! I told you to buy sandals and you brought worn-out shoes! I told you to buy good clothing and you bought lattered rags! I told you to buy nice teacups and you went and bought a useless." She is quarelling because of tattered rags (cheetre), worn-out shoes (*leetre*) and mangers (*thekre*). The husband on the other hand smiles and does not say anything.

يَغْلِبْنَ كَرِيْمًا These are the words of Rasulullah (صلى الله عليه وسلم). He says that women overpower pious, good and noble husbands.

وَيَغْلِبُهُنَّ لَئِيْمٌ And wicked men overcome the women by using their shoes or canes to beat them up. A woman is weak. She does not have her father or brother with her. The husband kicks her and punches her twice. She just says, "Aah" and keeps quiet. Out of fear she does not display her attitude anymore whereas it is her Islamic right that she should complain.

Rasulluah (صلى الله عليه وسلم) said, "O *Aisha* (رضی اللہ عنہا), I am aware when you become angry." *Aisha* (رضی اللہ عنہا) asked, "O Messenger of Allah, may my parents be sacrificed for you, how do you come to know that I am angry with you?" Rasulullah (صلى الله عليه وسلم) replied, "When you are angry with me, you say, وَرَبِّ اِبْرَاهِيْمَ 'BY THE LORD OF IBRAHIM'. You do not take my name. And when you are happy with me, then you say, وَرَبِّ مُحَمَّدٍ 'BY THE LORD OF MUHAMMAD'." *Aisha* (رضی اللہ عنہا) laughed and said, "Whatever you said is totally correct, but I only leave out saying your name (I do not leave you)."

This indicates that women have a right not to be on speaking terms sometimes. If the wife has an attitude, don't try to appease her by punching her. Place a *gulab jaman* in her mouth to correct the situation. If she is angry, try to please her. Ask her what is distressing her. Ask her what wrong you committed. Hide the *gulab jaman* and go to her. Put it into her mouth quietly. Is it not sunnat to place a morsel in the wife's mouth?

At least practise this *Sunnah* sometimes. This does not mean that you must put chutney and cause her diarrhoea due to the chillies.

Thereafter, Rasulullah (ﷺ) said,

فَاُحِبُّ اَنْ اَكُوْنَ كَرِيْمًا مَغْلُوْبًا

I wish to be noble and overpowered.

Who is saying this? Rasulullah (ﷺ), the leader of all prophets is saying that he loves to remain noble even if he has to be overpowered. Even if the wives speak loudly to him, he does not want to drop the heights of his character. He prefers maintaining his noble character. He loves to be noble to the wives and tolerate their actions. He regards them as servants of Allah Ta'ala and forgives them.

وَلَا اُحِبُّ اَنْ اَكُوْنَ لَئِيْمًا غَالِبًا

I do not love to be lowly and despised
and overpower them.

This will cause harm to the heights of his character.

Once, the noble wives of Rasulullah (ﷺ) began speaking loudly. They were speaking about their expenses. *Hazrat Umar* (رضی اللہ عنہ) arrived in the meanwhile. They all remained silent. *Hazrat Umar* (رضی اللہ عنہ) heard their loud voices and asked how they could speak so loudly to Rasulullah (ﷺ), but they feared *Umar* (رضی اللہ عنہ) and kept quiet. What did our noble mothers reply? They said, "O *Umar*, you are hard-hearted while we are dealing with the mercy of the worlds. What did our noble mothers reply? They said, "O *Umar*, you are hard-hearted while we are dealing with the mercy of the worlds. Our Nabi (ﷺ) was brought up with mercy. There is severity in your nature. Our Nabi (ﷺ) is not severe and harsh. He is the mercy of the worlds. He can tolerate an attitude. That is why we display our attitude to him."

Subhanallah **(glory to Allah), what a statement they made!**

What attitude will the poor wives show to those husbands who punish them for every small act. The strange thing is that such people beat their wives the whole day but at night, they make them sit in their laps and kiss them. Are these people humans or are they animals? In the morning they whip them with a cane and in the evening they display high stages of love. In the day they are wolves and at night they become *Majnun*[*].

Friends, if such conditions arise, eg. she does not perform *Salah*, then ask the *Ulama* what to do. Keep the book of virtues of *Salah* at her side or read it to her daily. But the method of beating is not appropriate. Tolerate her as far as possible. However, if there is a need for severity, then I am not prohibiting it. There is scope for it in matters of *Deen*. For example, if she wants to go to the cinema, then you can be stern. If she requests a television or video cassette recorder, then do not become lax in matters of *Deen*. Tell her that you will never bring a video recorder. There will never be any act of sin in our house. If she brings a plastic toy cat into the house, then do not allow any statues or pictures in the house. But do all this with wisdom. The method of wisdom which I have prescribed to my friends is that if she brings a R2[**] plastic cat into the house, then you should bring a R5 aeroplane in place of it. First bring a better and more expensive item for the children, eg. an aeroplane, a train or a ball. If you do not bring anything for the children, and you cut the throat of the plastic cat, then the wife will fight with you saying, "Till yesterday you used to shave your beard and wear English clothing. Now you spent forty days in the *Tabligh-i-Jamaat* and have become a *Moulana*. You are a great oppressor. You have hurt the feelings of the children. The children were crying. I tried to appease them but you could not tolerate that."

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[*] **Majnun was a romantic lover.**

[**] **The Rand is the currency of South Africa written in abbreviated.**

Therefore, purchase something better that is permissible. Or first pacify the children. Spend some money on them. Do not be stingy. Then quietly hide the plastic cat away, thereafter throw it away because the angels of mercy do not enter a house that has the pictures of animate objects. No picture is permissible whether it be of an animal, person or even a *Waliullah*. It is a serious sin.

Friends, I have mentioned these few points to you. Today, go and give glad tidings to your wives that in *Jannah* they will be more beautiful than the damsels of *Jannah*. This will cause their inferiority complex which was caused by them losing their beauty to change into joy. It is strange that the old man's hair becomes white but the hair of the *Nafs* remains black. An old man also does not want to marry an old woman. He desires to marry a second wife that is much younger. He is himself seventy years but wants to marry a forty year old woman. He will never say that he wants to marry a seventy years old lady. Therefore brothers, whether your wife is old or unattractive, in whatever state she may be, if you made her weep and tear, go and ask her for forgivness. Now tell her that if Allah Ta'ala wills, you will treat her with good conduct not only regarding her as your wife but also as a servant of Allah Ta'ala. Just as you like your daughter to be treated properly with good character by your son-in-law who forgive all her faults, so too, should you forgive your wife in advance. Tell her that you will never make her cry nor will you make her angry. Please her in this way. Don't only pacify her verbally but also give her a gift of Rs.100 or more. Just verbally asking for forgiveness and not taking out even one rand is a sign of stinginess. *Moulana Rumi* (رحمۃ اللہ علیہ) has written that a person's dog was dying of hunger. He was crying that this dog which he kept for ten years was dying. Someone asked him what he had in the basket on his head. He said it contained bread. The man asked him why did he not feed it some bread. He replied that those tears were free while the bread cost him a lot of money. Do not do this. Give her some gift.

Hakeemul Ummat (رحمۃ اللہ علیہ) **has written in** *Kamalaate Ashrafiyyah* **that one of the rights of the wife is to give her a monthly allowance and not to make any record of it by asking her later where she spent her money. Whatever Allah has granted a person, according to that he should fix an amount. If your salary is ten thousand rands, then don't give her just one rand. Do not make her despair. Give her at least fifty or hundred rands, in fact even more. Forget about the money after giving her. Tell her she has a choice to spend it on whatever she wants. You will not take an account of it. This monthly stipend is her right. She is helpless, she cannot earn. She may want to give her poor brother a gift. If she does not possess anything, what will she give? Consider her feelings and emotions. She has to spend her whole life with you. She is your life partner. She cannot go beyond your door. She has to be with you for her entire life. Therefore, it is essential to consider her comfort and needs in every aspect.**

There was a person who used to stare at other women. He used to despise his wife because she was not very attractive. He contracted cholera. I am telling you an incident I witnessed with my own eyes. He began passing stool continuously and vomitting continuously. His wife washed his urine and stool. She served him so much that when he recovered, he cried because she had to wash his urine and stool. Those women that I used to stare at did not help me today. Only you have been of benefit to me. When you are old and lying on your bed with a sickness, then that very old lady will be assistance to you. Therefore, do not despise her. If today, everyone has intended to treat their wives with good conduct regarding them as the bondswomen of Allah Ta'ala, then I have achieved the aim of my journey, if Allah Ta'ala wills. Make *Dua* **that Allah Ta'ala accept this discourse. Even if one of my discourses are accepted, then I would have received the recompense of travelling from Karachi to here.**

Make a promise that you will go home today and relate to your wives whatever you have remembered of my talk. A great *Aalim* **of Ilahabad in India who is a relative of** *Moulana Shah*

Wasiullah (رحمۃ اللہ علیہ) and the principal of a large institution made me deliver a talk there. His wife also heard the lecture at night. She told her husband, "You are such a great *Aalim* but not once did you tell me that our features will be more beautiful than the domsels of *Jannah.* Therefore, I wish to give this *Moulana* who has come and given us such a great glad-tiding, a very sumptuous breakfast (eggs, *Paratha* etc.). Friends, narrate this very point to your wives today and tomorrow you will get a very sumptuous breakfast.

Make *Dua* that Allah Ta'ala grants us the ability to practise and may He accept whatever was said. May He grant us a life of the *Auliya.* O Allah, take us out of the slavery of our *Nafs* and *Shaytaan.* Grant us a life of hundred percent obedience. Forgive our sins. If we have oppressed any of Your creation, even if we have trampled on an ant due to our unworthiness and negligence, or we may have distressed our wives or our families or angered our parents, then grant us the ability to make amends. Give us the ability to seek forgiveness and turn to You. Support us in the matters of Your creation. Help us to obtain forgiveness from them on the Day of Judgement. Whoever is alive, give us the ability to fulfil their rights and obtain their forgiveness. Forgive all of us for our own rights and the rights of the creation. Make all of us *Sahebe Nisbat*[1]. Do not deprive any of those sitting here. *Akhtar* is a traveller. You accept the *Dua* of travellers. Make all of us *Sahebe Nisbat* and do not deprive anyone. Make everyone a *Wali.* Make those who are absent also into saints. Make all our families, our wives and our children into saints. Make our daughters into *Wali.* Make us successful in this world as well as the hereafter. O Allah, accept this discourse.

AMEEN

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[1] One who has become a Wali by obtaining the correct relationship with Allah Ta'ala.